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**DIALOGUE;**  
**BETWEEN**  
**George Keith,**  
**AND AN**  
**Eminent Quaker.**

relating to his coming over to  
the Church of *England*.

With some modest Reflections  
on Mr. *Keith's* Two first Ser-  
mons, Preach'd at St. *George's*  
*Buttolphs* Church on Sunday  
May the 12th. 1700.

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**L O N D O N,**  
Printed in the Year, 1700.

A  
DIALOGUE,  
BETWEEN  
*George Keith, and an Eminent  
Quaker, &c.*

**G.** *George Keith.* Well Friend; what does my *Quaker* Brethren say of me since I left their Society.

**Quaker.** Say of thee, marry, no more than what and most good People think of thee. O

**G. K.** Prethee what's that?

**Q.** Why, to be plain with thee, thou art a mere Weather-cock and a Friend to nothing, but the Mammon of Unrighteousness; and having left the Truth and the Light for the Wages of Sin; therefore consequently thou art in the Gaul of Bitterness and in the Bond of Iniquity.

**G. K.** Nay, this is no more than what I expected from a *Quaker*, but Spleen and ill Nature; for I have experinced to my cost, that nothing but Nonsense and Contradiction will be Relished among you: Its well known I left you for no other cause, but for your Erronious and Vile Principals, in appearing to the World to be Peaceable Humble, Honest, True, and Sincere, when in Reality, your Society is made up of little else, but Envy  
secret

secret Malice, Bitterness, Pride, Deceit, and Fraud. Though covered over with the notion of Saincity, and this is the real Fundamentals of your Hocus Pocus, or Art of Ledgermain, and is at this Day very finely Acted, and Humour'd among you.

*Q. Well George I am not inclin'd to Quarrel with thee neither am I prepar'd to enter into a Dispute with thee at this time, by reason Satan has not only puff'd thee up, but furnished thee with railing accusation against us: But leaving the Lord to rebuke thee, I shall only ask thee some Questions, and so proceed moderately in serious Discourse.*

*G. K. You may ask me what Questions you please (provided they be not Impertinent ones) I will endeavour to Answer them, as well as I can.*

*Q. Pray George tell me, why thou leav'st the Religion thou werest brought up in, and joine thy self to our Profession, if thou didst not see something in it, that invited thee to it? And if thou sawest any thing amongst us, (especially in the Doctrinal part) that was so very Wicked, Vile and Erroneous, as thou seemest to Insinuate, tis strange, being so cunning as thou art, thou didest not find it out till now, having been so long amongst us.*

*G. K. As to your first Question, its true, I was at first mightily taken with your modest Apparrel, Behaviour, abstinence from Oathes, and abundance of other pretended Vertues, these were the delusive Bates that caught me, and many others, and was so cunningly Supported with that new invented Prattle, (I wont say Doctrin) of the Light within, that your Villainy and Deceit, were so Dark without that*



that, I could not quickly discern it: And to the other Question tis well known both in *Pensilvania* and other places, I long ago openly Protested against many of your Errors, and notorious Impieties, and by Gods blessings Convinc'd many of their Wickedness, who are now ready to Confess that presumptuous notion of the *Light within* was nothing but the Spirit of Error and Delusion.

*Q. Well I see thy carnal Thoughts begins to prompt thee to Passion and Heat, but it being no new thing in thee I pass it by: But I must tell thee, thy hopping from Perk to Perk, after this rate makes thee in my opinion smell very Rank of a late Salamanca Dr. tho in Charity to thy aged Carcass, I wish thee better Success, than we had, and leave thy deserts to thy self.*

*G. K.* I see nothing but Sence comes amiss to a *Quaker*; heres a Comparison with a Contradiction in the Belly of it, the Doctor you speak of revolted from the Church to the Baptist, and I from the Baptist to the Church, so that heres a down right Contrariety in stead of a Parrallel.

*Q. Pray George been't so Angrey, the Comparison is not so Wide as its Odious, for you both hopp'd, and both to one Church too, tho not both at a time, nor both one way, for now I think on't the Baptist and Church of England made an Exchange, for Two turn Coates, but which has got the best Bargain is hard to Determine.*

*G. K.* Well, well for all your Reflections tis well known I am highly esteem'd of and I am satisfy'd that I am Chang'd for the Better, and as for others who have chang'd their Opinions in Religion ( which you are pleas'd to call Hopping ) if they

they keep out from herding among the Quakers there may be some hopes of them, but if once deluded and decoy'd with your pretended Light within, it proves such a Cloak for Deceit and Knavery that very few, without a Miracle are reclaim'd; it being little less than bewitching.

*Q. Nay I have promised, I will not engage in a Quarrel, with thee therefore for bare these tart Arguments, and tell me what an Auditory thou hadest at Billings-gate Steeple-house Sermons.*

*G. K.* I assure you a very numerous Company, came both fore, and afternoon, of all Ages and Quallities, which is an infailible argument of their approving my Doctrin.

*Q. Not at all George in my Opinion; for I have seen almost as great a Crowd at Bedlam, to hear and see the mad Folkes there, and indeed its no strange thing to see the Multitude run after Novelties, an instance of which we had not long since of the White Parson, who Preach'd against Hurlings, and tho a Docterin quite contrary to thine, he drew more numerous Multitudes after him than came to thy Sermon.*

*G. K.* Here's another fine comparison again, but you mistake the place, its *Grace-church-street Meeting House*, that is a more nearer Type of *Bedlam*, it being throng'd always so full of Fools and Mad Men, both Speakers and Hearers being little better; and to render the Emblem more exact, the Holders Forth are not only gifted with the motions, actions, and postures of Lunaticks, but they humour their very Tone too to a Miracle.

*Q. Truly George thy Tongue's no slander otherwise per-*

perhaps I might frame an answer suitable enough to thy railing. But to let thee see my good nature, I can as easily forgive thee for what thou hast done, as some Charitable People, Cherrish Old Lame Defective and Fouldred Horses, for the strength they had formerly. Yet before we part I must tell thee that the White Parson's Doctrin and thine in some measure agrees for tho' he Preach'd down hire because he had lost it, thou Preacht it up in hopes to obtain it.

G. K. You talk of good Nature, when tis well known, you are altogether strangers to it, else what meanes your Tribe by calling me Lyar, False, Treacherous, and Deceitful Man, Wicked and Malicious, and for no other cause but by exposing their ernonious and false Principals; therefore knowing my Innocency, and their odious Clamours, and false Accusations, the Crime will ly at their Doors in calling Names; and I shall beare Revilings with the greater Patience.

Q. But George *those things, which thou now callest, Vile, Errour, and Herisses, thou for some Years preach'd up and Applauded, and didest affirm, that in so doing thou hadest a divine Sence and Acceptance, and that thou very zealously Labour'd to defend them, by many cunning Arguments.*

G. K. I deny that I ever so much as Endeavour'd to defend those vile Errors, which oppose the four great Fundamental Doctrin of the Christian Religion, which I have since charged them with, or indeed any other Article of the Christian Faith, properly so called: But suppose I did endeavor to mantain, your Heritical Notions (while under a mistaken



mistaken zeal) is that an Argument of my doing so always: Must *Paul* be thought an unsound Christian, because he was once a Persecuting Jew, and continue a Persecuter, and a blind Leader of the Blind, for fear of being call'd an Apostate, from the Principles he retain'd in the Days of his Ignorance; If this be the sence of your Arguments, you may with as much reason Exclaime against the Man, who used for several Years last past, to walk willfully about the Streets without Cloathes, and be angy with him for Cloathing himself; because he used to go Naked, as to rail at me for leaving that Society, which my Conscience as well as Reason tells me is most notoriously Misled, but no wonder to hear Quakers Argue at this rate, when they themselves are constant in nothing, but Contradiction and Nonsense; for if any one should ask what Religion you profess, I am sure no better Answer could be made than that no body knows, nor your selves neither; therefore its great Pitty, this Inscription is not set over all the Doors of your Meeting-Houses, viz. *This Place is Dedicated to the unknown God.*

*Q. Away with this Sophistry, and Critical Reflections; I plainly perceive that thy Back is Risen in a great measure against me; prettise George abate thy carnal passion, and lay aside all prejudice and ill Will: For to be plain with thee if thy seperation from us be purely for Conscience sake, I am so far from blaming thee that I highly commend thee, but if this change proceeds from the hopes of worldly Gain or self Interest thou are in a most sad and deplorable Pickle, and consequently,*

sequently, will add but little Credit to the Church of England, or solid satisfaction to thy self, in the long run.

G. K. Tis but lost Labour to discourse with such an Illiterate Cox-com as a Quaker; have not I sufficiently inform'd the World in my two Sermons lately published, that it was the Quakers vile Errours base Principals, wild Frenck, and abominable Delusions, which you so much cry up for the true Light and movements of the Spirit, that caused me to Relinquish their Society, and no any Interest of Worldly advantage as many of you so falsely, as well as foolishly Imagin.

Q. Well George if it prove so 'twill be thy own another Day. But tis a Riddle to me, to see thee play Fast and Loose at this strange rate, and to tell thee freely my thoughts, thy Black Gown don't at all become thee. However thou thinks of thy self, I mean as to thy outward Tabernacle; for inwardly the Light has been long Extinguish'd: Therefore I leave thee as a lost and undone Vessel: For thy very Sermons bespeaks thee no less.

G. K. I value not what the Quakers say of me I am sure my Sermons has gain'd a general approbation and kind reception, and had been much esteem'd had not an Ignorant and Illiterate Person of your Society thrown out a sham one to disgrace me, is being stufft with nothing but impertinence, trash and ridiculous Nonsense from one end to the other, which plainly shoves the Malice, Envy Covetousness and Fraud of those sort of People, notwithstanding, their pretended Light purity, honesty and plain dealing, so at present Farewell.

**F I N I S.**